

22454

A TESTIMONY

TO THE
True Light,

Which is the Way of Life and Righteousness, to all that obey it, and are subject to its requirings.

Being a Serious Admonition to all People to turn to the Lord; but more especially intended for the Inhabitants of the Town of Colchester and Parts adjacent.

By John Furly.

Also, A true Relation how the Lord made manifest strength in weakness, and raised up a living Testimony to his Eternal Truth, in a Child of his, (named, Elizabeth, who deceased the 16th of the twelveth Moneth, called February 1669.) to the admiration of all that were about her.

My Son, if thy heart be wise, my heart shall rejoice, even mine; yes, my reins shall rejoice when thy lips speake right things, Prov. 23: 15, 16.
The lip of Truth shall be established for ever, Prov. 12: 19.
Every man will kiss his lips that giveth a right answer, Prov. 24: 26.
Say unto the Righteous, it shall be well with them, for they shall eat the fruit of their doings, Esai. 3: 10.

The second Edition, unto which is added a Praefatory word, by B. F.

Printed in the Year 1670.

R E A D E R.

THE ensuing Discourse and Relation, coming to my hands, and in reading thereof finding therein the Savour of Life, and understanding that all the Copies of the first Edition were dispersed, I have for thy sake caused the reprinting thereof; If thou beest one that hast any *true spiritual favour*, I know it will refresh thee. If thou beest one that art seeking, & thirsting after him whom yet thou knowest not, it is for thee that *Light is come*, and through the *Revelation* thereof in thy self, to which a seasonable testimony is here borne, the Lord may here set thy feet into the path where he is found. If thou beest one that hath never yet been made sensible of the *sinsfulness of sin*, and Burthen thereof upon thy owne conscience; but hast hitherto lived in a *careless security*, never heeding the reprooves of the light; he that waiteth to be gracious unto thee, may by his *Light*, now awaken thee to *judgment*, through the consideration of his *early worke* upon the soule of this *tender Lamb*, and provoke thee to *shame* by the pathetical expostulations, serious admonitions and weighty counsel of this *young and lovely Damsel*; If thou beest one who hath known the way of truth, and in great measure made shipwrack of faith, and a good Conscience, yet not fully *Sinned over thy day*; who knows what the *Spirit of the Lord* may suggest unto thee, and even make it to thee, as the *voece of thy returne*, on which thou shalt do well, in the movings of the Spirit of God upon the *unstable waers* of thy thoughts speedily to lay hold and returne to the path of life. He that hath produced this Testimony, hath not done it in vain, but will bring glory to his name thereby, & advantage unto many, making them to see the beauty of the Light, this last dispensation to the sons of men, even the everlasting day-spring from on high, dawning now againe after the night of Apostacy, in & upon his People called *Quakers*, of which the Apostle notably speakes saying, he hath in these last dayes spoken unto us *in his Son*; This is he who is the Alpha and Omega, the beginning and end, the summe and substance, & Heire of all things, who therefore is to abide in the house for ever, he being the everlasting ordinance of the Father, no more transient as he was in the Prophets, for a season; but evermore abiding to the end of dayes, in whom the Father continues alwayes speaking from Heaven, from the holy place of his habitation in his Temple, and happy are all they that hearken to his voice, that so they may, now at last, come indeed to know him, in whom (though strangers to him) they have, as men, hitherto lived and moved & had their being; Is he then so neare, every one of you? then turne to him, receive & beleieve in him, that through Faith, he may live his owne natural life in your bodyes, & work his owne works in you; crucifying your wills, through his, which have hitherto crucified him unto your selves, putting the Son of God to open shame. Which is the earnest desire of him who is. A welwisher to all men.

Benjamin Furly.

A

*Serious Exhortation to my Neighbours and
Acquaintance in and about the Town of Colchester,
to improve their time, before the day of
their Visitation be over.*

TO praise my dear deceased Child (who is entred into her Rest, and her Works follow her) or to exalt my self, the Lord is my Witness, I do not expose this Relation to publick view; but to exalt the Name of our God, and of his Everlasting Truth, whose Name alone is excellent throughout all the Earth; who rather then fail will, and doth raiſe up Children to be the Heralds, to proclaim his Goodness, making good his promise, to ordain praises out of the mouths of Babes and Sucklings: I say, for this cause am I made willing it should be communicated to publick view, and that others may be excited and stirred up thereby to enquire after the Way of Life and Happiness; that they, with her, may find rest also for their immortal Souls. There are many I know with *Balaam* will desire to dye the death of the Righteous, and that their latter end may be like theirs, who never so much as chuse the Lord to be their Portion, as she did, nor scarce set one foot forward

Psal 8:2.

ward in the Way which is Everlasting, but are rather walking in the many by-paths, and in the crooked and broad way which leads to perdition, when as Esa.35:8 the way to life is but one, and its a plain Way, in which the Wayfaring-man, though a Fool, (giving heed thereunto) shall not err: Its the Way in which this Child was educated from her child-hood, and it led her, and it is of ability (I do affirm it in the Name of the Lord, and give it in as my Testimony for his everlasting Truth) to bring all that shall obey it to the same Haven of Rest & Happiness as it brought her.

Quest. Now many an honest heart may say, *Let me know that way, and acquaint me with that Principle: for rest is that which I desire, and is that which I have long been seeking after.*

Answ. To such I answer, Christ Jesus is the Way, who hath lighted every Man and Woman that cometh into the World; who is come a Light into the Joh. 9:10 World, to the intent that all men through him might believe and be saved; according to his own John. 12:46 assertion, *I am the Light of the World, he that believeth in me shall not abide in Darkness but shall have the Light of Life:* And as many as did receive him, Joh. 3:17 to them he gave Power to become the Sons of God; And to those that believe in him he is the same at this day; but those that did not believe on him, but reject him and his Counsel, against their own souls, those were condemned by him, because they believed not in him; for so himselfs affirms, *This is the Condemnation that Light is come into the World, and men love darkness rather then Light:* That is the very cause of condemnation,

denimation, and the cause why the Wrath of God comes upon men and women; to wit, Because they are disobedient to the Light with which they are enlightened, which if they did obey, it would lead them to the Light of Life.

Quest. But some are ready to say, *Why is it called Light? Where doth this Light shine? Or where is it to be found? And what effects, when it is obeyed, will it produce?*

Ans^r. For the sake of the simple-hearted I shall lay it down, as I have received it of the Lord.

First, Most properly it is called Light, because it maketh manifest, according to the Apostles owne words, *What ever is reproved, is made manifest* ^{Eph.5:13} by the Light; *For whatever maketh manifest is Light.*

Secondly, This Light shineth in the heart, making manifest the evil that lurketh and lodgeth there, discovering the very hidden things of dishonesty; making a difference there, between the precious and the vile: And it is a Discoverer of the very thoughts, intentions, and purposes of the heart, so that the Enemy of the soul cannot lay a bait to insnare you, or with his cuuning wiles come to tempt you; but as you, apply your selves to the Light of Christ, (which shineth in your hearts) for direction, and believe therein, and flee thereunto, as unto a strong Tower, ye will find safety. ^{2 Cor.4:6.} ^{Hebr.4:12.}

Thirdly, I do affirm, that this Light of Christ, which shineth in the heart, hath Power, Virtue, and Efficacy in it to overcome the evil One in all his appearances; and therefore the Apostle *Pau* rightly ^{Rom.13:12.} calls

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Rv 13:12

calls it Armor; commends it to be the Armour of proof; commands it to be put on; saith he, *Put on the Ephes.6: Armour of Light, by which you shall be able to resist the fiery*

**6. Darts of the Devil;* not only be able to resist temptations from wicked men without you, but also the Devils temptations within you: Yea, his Darts, his most piercing Darts, his fiery Darts, and not onely some of them, but all his fiery Darts are to be resisted by this Light, which is Armour.

Friends and People, there is but Christ or Be-lial, there is but Light or Darknes ruling in every Man or Woman that is in the World; the Darknes, and the power of it, is that which leads and hurries Men and Women into sin and evil: The Light and Power thereof, is that which makes sin and evil ma-joh.16:8 nifest, convinceth of sin, reproveth for it, and leads out of it; and this Light is not at adistance from you, but it shineth in your hearts, in which the abundant Love and Kindness of God unto man hath appeared; that *jas* the Enemy of mens Souls hath got a Seat in man, and is near to him (for as

Eph.1:2 said, *He ruleth in the hearts of the Children of disobedience*) to tempt him to sin and evil; so the Light of Christ is in him also, to shew him the sin, and to lead man out of it, and to give him power to resist him in all his appearances: So by minding hereof you will not be caught in his snare; for as its

Pro.11:17 said, *In vain is the Net laid in sight of the Bird;* yea, as you apply your selves to the Light and wait for power therefrom, and stand upon your watch Tower, the Enemy, of your souls wil flee from you, as a routed Enemy, or as Darknes doth when the

the Sun ariseth and it cannot be otherwise, for he
 cannot abide the Light, in it he cannot dwell; dark-
 ness is his Center and Habitation: The appearance ^{Prov. 4:}
 of Light is the appearance of God, and that is
 terrible to him, yea that wounds him most, for God is
 Light, and in Light he dwells, and in him is no dark-
 ness at all; for Light and Darknes cannot dwell toge-
 ther, nor Christ with Belial; and therefore this old
 subtil Serpent the Devil, the Enemy of man-kind,
 bends his greatest strength against the Light: I say the
 power of Drakness most opposes that, if he can but
 bring men and women into a dis-esteem and dis-re-
 gard of the Light, to account that as a slight or a ^{2 Cor. 4:}
 mean thing, not worth the minding, he soon makes
 that man or woman his Slave or Vassal; as it is
 written, *The God of this World blinds the minds of them*
which believe not, least the Light of the glorious Gos-
pel of Christ (which is the Image of God) should
shine upon them; [Mark] He would not have the
 Light to shine, nor its operation in the heart to be
 regarded; for where its minded he knows men and ^{John 12:}
 women soon come to be redeemed, from under his
 power, region, and dominion; and therefore he
 blinds their minds, and closes their eyes, least they
 should see with their eyes, & understand with their
 hearts, and be converted, and the Lord should
 heal them: I say, the power of darkness both in
 himself within, & in his Instruments without, bends
 his greatest strength and force (setting it as it were
 in battel-array) against the Light, & the Children of
 the Light, because that makes him and his Kingdom
 manifest, and not only so, but destroys, as it de-
 tects.

tects, all the deceitful & unfruitful works of darkness, that are brought forth by him, and by his off-spring, which are all children of darkness; and could he but expel the Light out of the World, and root that out of the hearts of people, then he would soon accomplish his desired end indeed; then would his mountain stand strong for ever; but blessed be the Lord, & magnified be the pure Name of our God for ever, whose Glory is revealed, and whose Light is risen, which not only makes him and his subjects manifest, but shall also destroy and expel the power of darkness, and lay waste his heritage for ever;

Prov. 4: it hath done so already in the hearts of thousands,
18. yea, often thousands, and it shall increase more and

more, till the Righteousness thereof go forth as Isa. 62:1. brightness, and the Salvation thereof as a Lamp that burneth; for that is God's determination, to exalt his Son Christ Jesus, the Light of the World, and to give him a Name above every name; yea, he will magnifie his Law (and Solomon tells thee in

Pro. 6:23 the Proverbs, *The Law is Light*) and make it ho-
Isai. 33:1. notable; he hath done it in a great measure alrea-

dy; the reproach of his people he hath taken away, the mockings of Moab, the revilings of the Children of Ammon are little now to what it was in years past; but he will magnifie it yet more, and make it yet more honourable; for the Gentiles must come

Isa. 60:3 to this Light, and Kings to the brightness of its ri-
Rev. 21:24. sing, as it was prophesied by Isaiab; for the Nations of them that are saved must come to walk in the

Light of the Lamb, of which, Friends and People, we affirm that without it ye cannot be freed from
the

the cunning wiles of Satan, who goes about like a roaring Lyon, seeking whom he may devour; for Friends, there is not another power can save you from sin, but that Power which makes sin manifest; there are but two powers to which all men and women in the World are subject, the one leads into sin, the other leads out of sin; Now as that power which prompts and leads into sin, all men will readily grant is the power of Darkness, that never leads to God, nor yet to goodness; so that Power which leads out of sin and evil, must on the contrary be confess, is the Arm and Power of God, neither dare any say that this at any time leads into sin and evil.

So Friends and Neighbours, with the Light which shines in your hearts, which as you are faithful unto it, will increase to shine more & more until it be Pro.4:18 perfect day, examine your selves every day and hour under what Power and Region you are, and whom you do obey (*For his Servants assuredly you are* (as it is written) *to whom you yield obedience*) This Light will deal impartially with you, it will flatter none of you, nor will it accuse any of you falsely; its Voice is Gods Voice in you: And speaks one and the same Language with the Lord in Heaven; it will never justifie you when you do evil, (but then brings anguish, tribulation, and sorrow upon you) nor ever condemn you when you have done well; When you do well, you find and feel inwardly acceptance with the Lord; Honour, Glory, and Immortality, is your Portion, agreeable to the Apostles words, *If 1John.3:21. our Hearts condemn us not, then have we peace towards*

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God;

God; Sodear Friends, flight not its appearance for it never appears but to do you good, or to preserve you from evil before you enter into it; it is a faithful Witnes, there is no bribing of it, it vvill do its Office, it vvil shevv you the evil you are about to do, that so of your blood it may be clear, and if you are condemned, your condemnation may be of your selves, as Christ the Light of the World said,
If I had not come ye had not had sin, but now you have no Cloak for your sin; now men have no excuse, as
Jo.15:22 it is written, *All men shall be left without excuse; Every mouth shall be stopped;* because, What could the Lord have done more for men and women, then to place a Light (which is a measure of his own Spirit) so near them, even in them, in their very Hearts and Consciences, that the Enemy of their souls can-
Eph.5:13 not budge or stir, but this Light makes him manifest? and often woeth and beseecheth men to forsake the evil of thier wayes, which grieves his holy Spirit and wounds thier own souls; had the Lord not caused such a Light to shine, or had it not shined within, in the heart, where the Devil, and his temptations, & his goods lodgeth, man might have had a fair plea, and a just excuse another day; & have said, Lord, I saw not the Tempter, nor his Temptation, thou gavest me nothing to discover him; nor yet, that that was of authority or power to resist or grapple with so potent an Adversary? I was without any Light which should manifest his approach to me, or if I had it, it was a Light remote from me, the Enemy was in one place, and the Armour of Light by which I should resist the Devil (and so he be made to flee from me).

me) was in another place, at a great distance from me, and I needed it nearer me, yea, within me, for, there I felt the power of Darkness stirring to tempt and prompt me to sin and evil, and so I was overcome by him: Yea, and this would have been a fair excuse at the Bar of God's Tribunal; but all men shall be left without excuse, because, Christ is come, the true Light shineth, and it shineth in your hearts, and makes manifest the sin that lodgeth there, to the end that ye might joyn to its Power, and resist the Devil in his first appearance, that so the Cockatrice-Egg might be broken, before ever it come to be a Serpent: My selfe, with many others can set to our seal, that this is true; We have been redeemed by its Power; We have been saved and preserved by its Arme; We have felt its Efficacy in our hearts, not only to make sin and evil manifest, but also to give us power against sin, as we have adhered and joyned to it; yea, it hath cleansed us, and sanctified us, and wrought in us mightily, and enabled us to make that resistance which otherwise we had never been able to make against the man of sin, and the power of darkness, by which we know it is the Power of God; as Christ said, *If I do not the Works that none ever did, believe me not; If I do, then believe me for my Works sake:* We have felt and tasted it, and experienced it many a year; and so we affirm not of a thing which we have not tryed, or which we have taken upon trust or heare-say, from other mens reports; but we have believed, and therefore do we speak; we have tryed it, and therefore we cannot but praise it, and recommend it

to others, as the only Armour by which ye must
 be enabled to resist all the fiery Darts of the Devil;
 and as that without which ye cannot be preserved
 Pro 1:10 from sin and evil, but no sooner from sinners with-
 out shall ye be inticed, but you shall consent unto
 them; nor any sooner be tempted by the Evil- One
 within, but you shall yield to his temptations. And
 therefore dear Friends and Towns-men, I exhort
 you all in the Name and Fear of the Lord, to prove &
 try this excellent piece of Armour of Light; And to
 that end examine first, whether there is not some-
 thing in you; which shews you your thoughts, the
 intentions, and purposes of your hearts, whether
 they be evil or good, and by what name can you call
 this, but Light? and then examine further, when
 yon have an intent and purpose to do evil, whether
 this light doth not warn you of it before-hnad, shew-
 ing you its a vvicked thing you are about to do? And
 that its against the Will and Command of God, and
 against the Witness of God in your ovvn Consciences,
 and yet oft-times you vvill presume to do it. (can any
 man deny this to be true, except such as are feared as
 vyith a hot Iron?) Well, notwithstanding the Light
 thus testifieth against the evil, yet when ye have com-
 mitted it, examine further, whether it ceaseth to do
 another Office, and that is to bring Judgment upon
 you, to reprove you, and convince yon of the evil
 you have done, and somtimes lies so hard upon your
 Consciences that you resolve not to do the like ano-
 ther time; and yet again you not minding the Light,
 but rather rebelling against it, are soon over-taken in
 the same evil again: Oh Friends, upon examination of
 your

your own hearts, you knowing these things to be true, methinks, if you would act but as reasonable men, you should argue in this manner; Surely this light which shines in my heart is the light of the Lord, & its not placed in me to be put under a Bushel, surely I ought to obey it, and give heed to it; it is a precious Light, for it strives with me to make me good; it pleads with me on God's behalf, to forsake evil, and it never reproves me but when I do evil; surely it can be no less then a measure of God's good Spirit, that thus shines in my heart; and so cause you to take up a Resolution hence-forth to love and obey it and be led by it; it was so with me when I was first convinced: The Light was so plain a Thing, and so precious, & so clear a Truth to me, that I have oft-times wondred in my self how I could oppose it so long, and did not bow to it sooner; and I then concluded what ever it cost me, to walk in the Light, & be obedient thereunto; and I can truly say to this day, I have not serv-ed a hard Master, nor was it ever in the least in my heart to question the truth of it, nor hath my faith therein been shaken; but without all controversie it is undoubtedly the Way to Life and Immortality, and a Voyce from that excellent Glory, which if men do not give heed unto, and answer its requiring, it will be their condemnation; for if they that despised *Moses*'s Law dyed without mercy, of how much sorcer punishment shall he be thought worthy, that treads under foot the Son of God & doth despite to the Spirit of Grace. Consider further, that that which hath no fellowship with the unfruitful works of darkness, but which constantly declares against it, & re-

Heb. 10:
28, 29.

proves for it, cannot be of the nature of the darkness, against which it testifies, but of a contrary Nature, to wit, of the Light; and it is that Seed which God hath left in man, of which the Apostle ^{Ro. 9:29} testifies, *Had he not left us a Seed, we had been as Sodom, and made like unto Gomorrah.* Now some will confess there is a relique of the Image of God (which Adam was in, in innocency) left in man; but they reckon it a trifle, and deny it to be of any power or efficacy to lead to God; but we who have felt its living Power and Vertue do testify for God, and for his Truth, that its of a growing Nature, and though, in its first appearance, it is small and little, even as a Grain of Mustard-seed, as Christ compared it, the least of all the Seeds in the Garden, yet it comes in time to be the greatest of all Herbs, and becometh a Tree. Friends, doth it make manifest to you one evil one day? be faithful to its manifestation, & cease from that evil, & then it will teach you to deny an other, and an other evil after that; for, to ^{Tit. 2:11} that end the Grace of God appeareth, until all ungodliness and worldly lusts be denied, and teaches to live Righteously, Holily, and Soberly in this present World: Even until you become a new Lump created in Christ Jesus unto good Works; for like unto Leaven also did Christ compare it, which hid in three measures of Meal leavened the whole Lump: I say, as ye are subject to its operation and manifestation, be it in never so little, yet being faithful hereunto, ye shall be Rulers over much. and so at length come to rule in the Power and Authority of the Lord, over Satan and all his temptations.

So

So, Friends and People, to this Principle of God, which is near you, which brought this Child near unto the Lord, and neer and dear unto his People, do I recommend you, and not to a new thing which you have never before heard of, or in no wise experienced; but to that which you cannot but be sensible of hath striven with you ever since you were Children, and came to know your right hand from your left, which, I say, from that time bore a secret testimony in your hearts, for God, against your Lyes and Falshoods, and Evils committed, though in never so much secerfie; nay, although your Lyes had the best gloss and cover put upon them that the Devil, and your own wicked heatts, could invent, yet did this pure Witness of God (which never consented to sin and evil, nor could be contaminated or defiled by it) bear a true and faithful Witness against you, and shew you that you lyed and did wickedly; unto this, I say, do I recomend you, if ever you expect to enter that Kingdom into which no unclean thing can enter, or ever ye expect to be a Habitation for God, or fit Vessels for the Lord's use; even to the Word in your hearts; for he that is the Light of the World is also called the Word of God, Rev. 19: which was from the beginning, unto which David 13. in his day recommended Young-men, as that by Psal. 119 which they should clelse their way; and which Solo- Pro. 6:23. mon testified of, Which was a Guide unto his Feet, Joh. 5: 3. and a Lamp unto his Path; And which Christ testified of, had clensed his Disciples, Ye are clean through the Word; which Peter also testified, 1 Pet. 2: 9. of, To be a maryellous Light; and the Apostle Paul brings

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brings in his testimony concerning this ingrafted Word, That is nigh, even in the Heart and in the Mouth, so that none shall need to say, Who shall

Rom. 10: ascend to bring it down, or descend to bring it up, for its nigh in the heart and in the mouth: Which James also exhorteth us to receive with meeknesse as that which being so received is able to save the soule. And this was the Doctrine of all the holy Men of God, in al Ages of the World: David prayed to the Lord, That he would lift up his Light, and his Truth, that they might lead him; for as he saith in another place,

Iai. 2: 3. *In thy Light we shall see Light;* And the Prophet Isaah exhorteth those that he loved, To walk in the Light of the Lord, and walked therein himself; *Come*, saith he, *and let us walk in the Light of the Lord;* he calls it, *The good old way, and leads into the new and living Way;* And this was the very end why Paul had a Ministry committed to him, to wit, *That he might turn people from Darkness unto Light, and from the power of Satan unto*

Aet. 26: *God;* Good old Simeon also saith, *Its the Way prepared*
18. before the face of all People.: Therefore now Friends,

you giving up your consent to the truth of these things, by an inward conviction in your Consciences, (for to that I appeal, & to that alwayes the Apostles desired to be evident) rebel no longer against it, the Spirit of God shall not always strive with you, and if

Job 24: you continue in rebellion against it, you shall never

¹³ know the Way of it; and this is one main reason why the Light is so much opposed and spoken against, because people through their rebellion to it, know not the vertue or efficacy of it, & so speak evil of that they know not, but are incompetent Judges in the case; and

and an other reason is, because commonly they are men of perverse minds, evil men, concerning the Faith, Reprobates.

And this Light reproves for evil deeds; as Christ said, *He that doth evil hateth the Light, and will not bring his deeds to the Light, least the Light should reprove him*; So from Christ's own Words it follows, they are evil men that hate the Light, or speak contemptibly of it, they are such as are Enemies in their minds to it through wicked works.

Col.1. 20

But may some say, *Do not our Priests and Professors with one consent (yea, as unanimously, as ever the Jews called to have Christ crucified, release not this man to us, but Barrabas) speak and exclaim against the Light?* Some say its a cheat; some say a natural light; and some a carnal light; others an insufficient light; And some call it an Ignis Fatuus; and some a diaboli a light; but the truth is (faith many an honest heart) they are divided among themselves about it (as the Elders were in accusing innocent Susanna; some said, under a Sickamore Tree; and some under an other Tree; but none of all these testimonies in this case are true; or to be regarded) and we know not what to think of it; but I dare not but think (say some people) taib many of them are knowing men, and good men, and who shall we believe? Its none but you Quakers command the Light, as it was said of Christ's Followers of old, *Do any of the Rulers of the People believe in him? but this People that know not the Law are accursed.*

Heare what Christ saith, He concludes them ignorant men; against whom thou art not (whosoever

Mat. 22: thou art) to oppose thy judgment: He said to the
29 learned Pharisees, You err not knowing the Scripture,
(though they had the Scripture) nor the Power of
God; and testifies further against them, They were
evil men, and a Generation of Vipers, and herein
their wickedness appeared in hating the Light; He

John. 3: John. 3: that doth evil hates the Light; such as are reproved by
it, and jndged by it, and condemned by it, are the
onely Haters of it: I say, such as would have
Christ's Kingdom pulled down, and Satans King-
dom set up, its no other that dare lift up a hand or
a tongue against the Light, whatever they may
profess in words; can you make me believe, or any
rational man, that a good man that hath experien-
ced its operation, and that walks in the Light, can
speak against the Light? its as easie and as possible
for a man to fathom the Aire, or make a Girdle for
the Sun; he cannot, he dares not; for the Light is
his Life, his Armour, his Preserver, his strong
Tower, (which as he flees unto he is safe) its his de-
light to dwell in it, and walk in it; its that which
he is made a child of; should he speak against the
Light, he should speak against the Lord, he should vi-
lifie his Maker, he should speak against his own In-
terest, and against that Kingdom of wch he is an
Heir? for the Inheritance which is prepared for
him, and others of the Cloud of Witnesse gone

Col. 1:12 before him, is an Inheritance of Light; for the Apo-
stle called it, An inheritance with the Saints in the
Light; Nay he is so far from speaking against it,
that he continually exalts it, and commends it; and
that best by walking in the Light, being ready to
lay

lay down his Life in defence of the truth of it; *He that doth well (its written) loves the Light, and brings his deeds to it, that it might be manifest his works are wrought in God.* So all Friends and People, Joh 3:21 its an everlasting Truth to you, neither your Guides nor your selves can ever be competent Judges of the Light, or of its sufficiency, nor ever truly report of its Authority or Power, nor know what it will lead you from, nor bring you unto, untill you come to be led by it, and give up to its requirings, (as did this dear Child) and when you have done so, you will bring in your Testimonies for the Lord with me, and others, that its a marvellous Light, and worthy to be followed, loved, and obeyed, for Wisdom was, and ever will be justified of her Children, as it was ever hated of its Enemies; but on the contrary, the children of Darknes will exalt their fathers Kingdom, the Prince of Darknes, and their inheritance, which is a kingdom of Darkness, where they are reserved in Chains of Darkness Pet. 2: 17. Jude 6. to the Judgment of the great Day.

So Friends and Towns-men, whose lives the Lord hath miraculously spared, in the last great Contagion in this Town, which swept away thousands, and also hath hitherto preserved you, in or from this last Visitation of the Small-Pox; and made you living monuments of his Mercy at this day: Let the time past suffice, wherein you have walked contrary to this Light of Christ in your Consciences, and said often to it in your Hearts in this kind, *Cease from before me, I desire not the knowledge of thy Law;* nor would you hear the voyce of the Charmer, charm

he never so wisely (or never so seasonably, (even just when your feet were oft-times going down to the chambers of Death) and which sometimes hath looked you in the face, and smit you in your Hearts, when you have entertained thoughts of acting wickedly; yet have ye made good the Prophets words, *In a Land of righteousness you would do unjustly, and would not behold the Majesty of the Lord:* I say, let the time past suffice (and now turn at his reproof, and obey his call, least his Wrath be kindled against you, and he may not hear when you call, but may laugh at your calamity, and mock when your fear cometh (for though you have escaped one woe, and a second, yet the Lord hath many more Arrows in his Quiver, which he can bring out of the Armory of his Justice, wherewith he will wound the hairy Scalp of every one that goeth on in his iniquities) that so a time of refreshing you may know from the presence of the Lord, before you go hence and see man no more, which is my hearts desire to the Lord for you all.

*Colchester, the 18th of
the 12th Moneth,
called February, 69.*

Your Friend,

J. F.

Friends.

Friends,

THIS choyce Child, this goodly Plant, this Tree of Righteousness; lovely in her life to all that knew her, but most lovely at her Death, was of age thirteen Years five Weekes: She loved the Lord of a Child, and also those that feared him: Her delight was to hear Truth declared, and to be with the excellent of the Earth, even with such as excelled in Vertue: She dyed at her Father's House in Colchester, after five dayes fickness; two dayes before her departure she was filled with the Love of God; and the Springs of Life were so opened in her, that made her Cup to overflow, so that she brake forth into many precious Expressions, concerning, *How Good the Lord was, and how Gracious he had been to her all her dayes, and never did her hurt in all her life;* and then she lay still a while musing and meditating upon the Lord, and making melody with Grace in her heart, which was clearly perceived by all that were about her; after which she again broke forth into praises, *How good the Lord was, and often, breathed unto the Lord, that she might be faithful, for if she were not, her Tallent would be taken from her;* and often, with great fervency of Spirit, begged of the Lord, *That he would speak what he had say to her, and by her;* for said she, *I am ready to serve thee, and also to obey thee;* (she was not willing to speak more or less then what the Lord should speak by her, and in her by his Spirit) very often with great eagerness did she put up that Petition to the Lord, at which time she lay with most pleasant and sweet Countenance; saying, *She was well. and that she*

she felt no pain: Soon after, in the presence of seven or eight Persons, she spake, as followeth (which was taken in Short-hand from her mouth as she uttered the words.)

WHatever is not of thy self Lord purge out of me; Tea, purge me throughly Lord, leave not a wicked word in me; Thrust away the power of Darkness, Lord make me able to praise thee, let me not come into the way which is evil, for if I do I shall dishonour Thee and thy truth: I hope I shall never rebel against thee more, but have full satisfaction in Thee and thy Wayes, and not in the evil One and his Wayes: Wash me O Lord throughly, let not an unadvised word come out of my mouth: If it be thy will O Lord speak, for I am willing to hear thee, and obey thee, though I be accounted unshamefaced by the People of the World, for the same: I hope I shal never forget thy Loving-kindnes while I am in this World: Oh! Everlasting Kindnes is never to be forgotten: Purge me, cleanse me throughly, let not any evil be left on me: Make me clean O Lord, that I may be able to serve thee in the Land of the Living: Shew them, O Lord, the evil of their wayes, that have done evilly, and lay a burden upon their Spirit; that they may leave it: I feel no pain, the Lord is good to me: Good is the Will of the Lord; Let thy Will be done in Earth as its done in Heaven: Everlasting Kindnes, hast thou shewn me, and I hope I shall never forget it while I am in this World; Lord purge all here, that they may all be clean and able to serve thee, let not an unclean Spirit be here, that they also may

may serve thee in the Land of the Living, whilst they have
a being in this World: Oh the Everlasting Kindness of God
is never to be forgotten, good art thou unto me, thy
Goodness is never to be forgotten, wondrous Works hast
thou done, Wash me, make me clean, leave not in
me any thing which is not of thy self: Thou desirest not
the Death of a Sinner, but rather that he should repent and
live. And Lord, if I should not improve my time,
that which I have shall be taken from me: Lord take
away the very stump of evil, leave it not in me: If I im-
prove not my time, my Talent will be taken from me,
yea, assuredly it will.

Then turning to one of her Brothers (who had not
carried himself so in the Awe and Dread of the Lord
as he should do, though of late he hath given some
hopes of his return) she said to him, Improve thy
time, for thou knowest not how soon thou mayst be taken
away: If thou give thy mind to Drunkeness what will be-
come of thee? Thou must assuredly go to destruction,
thou canst not go to Heaven that way, thou canst not ever
expect it; But to Hell thou must go, where there is torment
for ever, where the Fire never goes out, but the Flames
thereof are everlasting: Thou art running head-long to
destruction, and therefore wait upon the Lord, and exercise
thy mind upon him, else thou must go to destruction.

And so she said to two other of her Brothers,
Mind the Lord, improve your times, as I hope I shall do
mine, or else I had better never have known the Way of
Truth.

To her Brother, that she first called; to him she said,
James, be not a sorrow to thy Father and Mother, and
Brothers, and Sisters; But love the Lord, and then the

Lord

~~Lord will love thee~~: Go not about to drink Wine (the house of our Fathers affords wine, where thou maist drink Wine, as we do moderately) least for wrath and destruction be thy Portion: Fear the Lord, and mind what I say, Go not a Fulling, but fear the Lord, and beg of him to forgive thee; Yea, beg Life of the Lord, and he may give it unto thee; But if thou go on in the broad way, destruction will be thy Portion; Therefore fear the Lord, and mind what I say, the Lord will forgive thee if thou return and repente; But if thou dost not, head-long into Hell thou must go: Thou hast often grieved thy Father and Mother, Oh, what will become of thee! If thou return not Hell, will be thy Portion for ever: Beg of the Lord to forgive thee; repente and walk in an other Way; Repente, I say, whilst thy day lasteth; If thy day be over, then Hell will be thy Tortion, Hell and Tortment that never ends: The Lake is for the Lyar, and for the Unclean, and for the Swearer, Hell is for them: But Heaven the Father's Bosom, the Father's House, where there is Bread enough; Thats the portion of the righteous: Then she took him by the hand, & also about the neck, & kissed him: & said, Mind what I say, O dear Brother, the Fire of Hell never goes out, no, never; is not that a long day? No, never, but flames for ever; Thais a long day Brother: Therefore beg of the Lord whilst thou hast a day: Thou hast been very wicked, and hast grieved us, yea, thou hast cost me many a Tear; Repente whilst a day lasteth, least everlasting Flames of Fire seise upon thee; Thats a long day, Brother; and thou knowst not how soon thy dayes may be shortened, and thou mayst come to dye.

The Lord hath been good to me, I hope I shall never forget his living kindness: To her Brother Benjam^m, whom

whom she called, to him she said, *Thou hast been a Boy
of a perverse spirit; woe will also overtake thee, if thou
walk in the Way of wickedness; but if thou walk in the
smooth and narrow way, it will be well with thee; thou
hast been naught and stubborn, be not so naught now any
more, but turn a new leafe, that when thou dyest thou mayst
go to the Lord; In the Fathers House there is bread enough;
there thou shal want for nothing, no, for nothing: thy
stubborn heart must be plucked down, beg of the Lord
to forgive thee; go not on incrooked paths, but walk in the
straite and narrow way, and he will lead thee to happiness,
thou shalt not miss of it.*

*Then she called to her Brother Jonathan, and said
to him, Be not thou naught; thou art very apt to be pettish
and peevish, that is a bad spirit also, turn a new leaf, & beg
of the Lord to forgive thee.*

*Then to her Brother James she said again, Beg of
the Lord to forgive thee, dear Brother James, walk in
the way of the Righteous, I shall be glad you may all
grow up as Trees of Righteousness, and as Plants of the
Lord; mind what I say to thee, dear James, its my love
to thee that causeith me thus to call upon thee, to be a new
Plant, regenerate, born again; when a good thing comes
smoothly mind, hold it fast, make much of it; when a
wicked thing comes into thy mind, put it far from thee,
put it away, and put a righteous thing in the room of it,
and then thou wilt become a good Plant: I shall never
forget the goodness of the Lord, if I should this hand
would reach me, if thou hast but a day to live, be good
that day, the Lord would not have one Soul to die and
perish, desire of the Lord to break thy stony heart, and
so give thee a new heart; thou hast had a foul heart,*

Quod

D

if

if thou goest on thou wilt never be out of torment; is not that a long day? Yes, its a long day; Call upon the Lord, mind what I say, Brother, that will rejoice me and thy Parents, Brothers and Sisters; Thou hast been wicked; Oh, what will become of thee, if thou dost not repent! I cannot express it, thou wilt never be out of torment, but always burning; And that is not a heat, Brother, like an Oven, hot with a little wood: Oh, Brother, let it never be said that any of John Furly's Children are gone to Hell, and that he was a good Man, but his Children are wicked Children; Thou hast cost me many a tear; If thou return to the Lord, thou wilt then be their joy and delight; repent whilst thou hast a day to live; Love the Lord, Brothers, love good Men, hate the Devil; But, Oh, love the Lord, and then ye will be a joy to your Father and Mother.

Then she made a little pause, and said, I see a Vision, a little Youth came in, in a Murry Gound, she lovest Lad that ever I saw in all my life, with a white cloth about his middle, and a Crown upon his head, and he pickt at my Nose; But when I spake to him in the Name of the Lord, his Crown fell from off his head, and almost all his hair, and so he vanished away; The next day she again mentioned the loveliness of the Lad, This Vision is recommended to the Spirit of God, that reveals secrerts to them that fear him; she not giving any Interpretation thereof.

When she saw one of her Sisters weep, she said Weep not for me, I am well; She never took notice of death: Then she said again, I am very well, I hoped shall never forget the Lord; all serve the Lord, that he may be your Portion, that will be masure of boastling; In my Fathers House,

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House there is bread enough, there is fulness, want of nothing, yea, there is fulness of Bread, durable Riches and Honour; I desire never to forget the Lord.

The Reader may take notice, that all these foregoing words were not spoken by her without intermission; but oft times she made a pause, as being spent and out of breath, and then her heart being lifted up unto the Lord, and rejoicing in his Pure, Holy, Fresh, Living Presence; she would sing unto the Lord inwardly, with Grace in her heart; and then begin again, as the spirit of the Lord breathed through her; for it was manifest to the Beholders, and Hearers of her, as it will be evident to the Consciences of all that hear this Relation, that have any sense or feeling of the Life of God; that it was not she that spoke, but the Spirit of her Heavenly Father that spake in her; and that thus enabled her rightly to divide the Word of Truth, and to give to each of her Brothers their Portion in due season, which I hope will take root downward, and bring forth fruit upward, to the Honour, Glory, and Praise of the Husband-Man, whose Handy-Works Praise him; to whom be Glory, Honour and Praise for ever, and Dominion in the highest, and Heavenly Halelujahs for ever Amen.

*Written by the Father of this dear Lamb, who is
a Companion to all that fear the Lord, In-
scorned called a Quaker.*

J. F.

P O S T S C R I P T .

All young Lads and Girles, that read this Relation, read it with seriousness and good consideration; and as you feel desires, that your latter end may be as this dear Child's was; then consider: what led her to that end? and whether the same doth lead you? whether her way be your way, her delight your delight, & such Companions as she chose be your Companions? Her Way, was the Light in her own heart, which made her to eschew evil words and actions which others ran into for lack of taking heed thereto: Her delight was to be obedient to her Parents, and to be serviceable to the least of God's People, without repining, nay, she never thought any thing that she was capable of doing, for any of the Servants of God, a burthen: Her Companions were them that feared the Lord; and for children, she bore most affection to those that were most sober and innocent; to be short, she lived as she dyed, that was, In subjection to that pure Principle of Light that was in her, by which she was taught obedience, to that godly discipline and government, to those that were over her in the Lord; so all that would lay down their heads in the like joy and peace, as she hath done, and would be crowned with honour and immortality, must diligently search to find and know that pure Principle of Light in you, that is a Reprover of every evil thought, word, and action, and then walk in obedience

dience and subjection there unto , that it may not be your Reprover, but your Comforter, & speak peace unto you in your own bosoms morning and evening ; that so when the last morning and evening of your lives come, you may be sure of that Peace that none can take from you; that so death may be no more terrible to you , then it was to this tender Plant, who walking in innocency, dyed in peace, and is gathered into Glory ; and hath a Name and Place among the Faithful.

S. C.

Since the departure of my dear Lamb , hearing what Lyes have been broached concerning her, in despite of Gods precious everlasting Truth, as if in her life time she walked not amongst those People called *Quakers*; but gave her Brothers charge, to have a care of them at her death; which thing being as false and contrary as Light is to Darknes: I could not but bear my Testimony against it: The Child was alwayes a Lover of those People ; to go to their Meetings it was as her appointed food; their company was her delight, she never knew when she had enough of it, or did enough for them: Both in her life , and at her death also: She chose to forsake Father and Mother to live in the City of *London* , because she could enjoy more of their Meetings and Company then at *Colchester*: She was a Child that feared the Lord , loved and obeyed his Light in her heart (according to her Measure) which God had placed in her : she feared and hated a Lye, and lived and dyed in the Truth, which the People called *Quakers* do profess.

I say,

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I say, hearing this false Report concerning my dear Child; for the Truth's sake I cannot be silent, but am constrained to bring in my testimony concerning her life and death, that it was in God's precious Truth, to wit, the Light Christ Jesus, the Rock of Ages, which she was built upon, which is the Way, the Truth, and the Life, which hath led her to her Heavenly Father, where she resteth in his Bosom, and her good Works follow her; as you may see by the foregoing Treatise; and the Lord knoweth that it is not so much to commend my Child, as the truth and the Way in which she walked, which preserved and kept her unspotted of the World to the coming of the Lord and Saviour Jesus Christ, in whom she is now at rest: And I would advise all, both old and young, that have not yet walked in obedience to the Light which shineth in their hearts, now to delay no longer, but speedily to give up to be led thereby; for the Light is the Way to the Life eternal, to all such as walk in, and are given up to be led by it, as she was; for Wisdom is justified of her Children; a good Tree cannot bring forth evil fruit, neither can an evil Tree bring forth good fruit (as the Scripture of Truth testifieth) by the fruit you shall know whether the Tree or Root, which it grew upon, be good or evil; so I shall leave this to the Witness of God in all Consciences to judge of the Root, which she was ingrafted upon, and of the Way which she walked in, by the fruit which she brought forth, to the Praise and Glory of God, who loved her, and hath taken her to himself who knoweth what is best for

for us; to whom be all Glory and Praise rendred, who
alone is worthy.

By me her dear Mother,

Anna Furly.

The Lord having in measure made me sensible of
that blessed Truth, which the People of God
called *Quakers* do own, and which my dear Sister
bore testimony unto, both in her life and at her death:
I could do no less then bring in my testimony also to
the same Truth; that there is no other way but that
to Heaven and Happiness; and that I may be found
walking and abiding therein to the end of my dayes
is the desire of my soul; knowing that he or she that
turns their backs upon the Light, which is the Way
of Life, the Lords Soul shall have no pleasure in
such; yea, better were it for such they had never
been born; then having once professed this Trnht,
they should turn aside from it, into crooked and by-
pathes, surely to such the Light will be their condem-
nation; but unto them that walk in the Light, as he
is in the Light, there is no occasion of stumbling.
Thus having born this my Testimony, I have peace
therein, not minding the reproaches of *Amalek*, nor
the revilings of the Children of *Moab*; for I esteem
it greater riches to suffer afflictions with the People
of God, then to dwell in the tents of wickednes or
enjoy the pleasures of sin for a season.

Anna Furly, jun.

To

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To Hannah, Leonard, & Samuel Johnson.

Deare Children,

Though I cannot (because you are separated from me) be your dayly Remembrance of the wholesome counsele your Deare brother gave you, yet my heart is often bowed on your behalfe to the Lord, that he would inwardly visit you, by his Light in your owne consciencys, & make you to remember your Creator in the days of your youth; and to forsake sin & evil; which the Light in your own hearts will shew you, that all pride, vanity, wantonness, foolishnes, flattery, perversenes, envy, anger,怠慢, lying, bearing, disobedience & all manner of Rudenes, for which the Light at any time reproves you & checks you within, is evil; and that as you would have God to be your Father, now you have neither Father nor Master, you must not do the thing which the Light at any time reproves you for, in secret, when no man sees you, or knows that you have done evil; for ye are the Children of the Devil; you know, that do the works of the Devil, & they the Children of God, that love & obey his Light. Therefore, as you would have the Lord to love you forever, set your hearts to love & obey him; Now that you may see that this is not impossible, even for such young children as your selves, I send you this token of my young Cozen Elizabeth Fawcett, whom you still knew, especially Hannah, who hast lived sometime in the same house with her (as I understand), & I send it you thus in print that it may remain with you as a continual remembrance, without, to put you in mind of the Light and commandments of God, wishing you that you may hear and obey what it commands you; Oh love the Lord, & let the light in thy dear Child be, And the Lord will love you, & become your Friend, & raise you up friends amoungst the good people that fear his name. Remember your Deare Cozen, thinking upon her, & let her be a living example to you, & have every ev'ry day, as she did, & the Lord will deliver you from all, & fill you with peace & joy, when you come to die, as he did her, which is the desire of him who loves you, & shall be ready to shew it as that he loves God, Goodnes & Sobrietie, & hate pride & vanity, whom I verily entreated you to mind, and Benjamin Fawcett, & Hannah, to remember their neighbour John Johnson, Benjamin Fawcett, 1711

O H. Hannah, consider how much Elder thou art, then thy dear Child so was, & let us provoke thee to mind the Light betimes, & to prize thy times, & be a good example to thy Brothers, else the Lord will make thy Condemnation the greater, by this, mind it seriously, And Children all of you, Beware of Pride, inward Pride, & outward Pride, Pride in Heart & Pride in Apparel; or the Lord by his Light will judge you severely: From which the Lord in his mercy preserve you.

B. F.
E N D.

